

Must be Muslim

Must be Mature

Must be Sane

Must be a freeman and not a slave

Must be knowledgeable

Must be Righteous

Must be a Male/Man

Have prudence in opinion/ Wisdom

Must have firm qualities, like bravery and fairness

Must have a healthy body and strength

Must not have extreme care or want for the position

عَلَيْهِ حَرَصَ أَحَدًا وَلَا سَأَلَهُ أَحَدًا الْعَمَلِ هَذَا عَلَى نُوْلِي لَا وَاللَّهِ إِنَّا

We do not appoint to this position one who asks for it nor anyone who is covetous for the same

مسلم صحيح (Muslim)

Must be from Quraish

الدِّينَ أَقَامُوا مَا وَجَّهَهُ، عَلَى اللَّهِ كَبَّهُ إِلَّا أَحَدٌ يُعَادِيهِمْ لَا فُرَيْشٍ، فِي الْأَمْرِ هَذَا إِنَّ

Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him, as long as they abide by the laws of the religion

بخاري صحيح (Bukari)

From Sahih Muslim:

Book 020, Number 4475:

It has been narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (may peace be upon him) said: People are the followers of Quraish in good as well as evil (i. e. in the customs of Islamic as well as pre-Islamic times).

Book 020, Number 4476:

It has been narrated on the authority of 'Abdullah that the Messenger of Allah (may peace be upon him) said: The Caliphate will remain among the Quraish even if only two persons are left (on the earth).

On the opinion of Ahl az-Zahir

Ibn Hazm (died 456) said: "The Khilafah [successive authority] is not permissible except for a man from Quraish, and they are the descendants of Fihr ibn Malik ibn an-Nadr ibn Kinanah, those who return the lineages of their fathers back to him."

Since the Zahir [apparent text] of the Hadith does not require Tawil [figurative interpretation], and Allah and His Messenger ﷺ did not interpret it, then the opinion of all of Ashab az-Zahir [those who follow the Zahir] is the opinion based on the text of the Hadith itself. Such is that the Khilafah can not be for anyone except Quraish. The is the opinion of all of Ahl al-Hadith [the narrators of Hadith] like al-Bukhari, Muslim, Ibn Abi 'Asim and others, Radiyallahu 'Anhum.

Part V

On the opinion of the Hanafis

Al-Kashani (died 587) said about the Hadith: "Quraish are equals to one another and the 'Arab are equals to one another.": "Quraish includes Bani Hashim and the 'Arab are equals to one another as the Hadith states, but the 'Arab are not equals to Quraish, due to the excellence of Quraish over the rest of the 'Arab. For this reason they were specified for the Imamah [leadership]. The Prophet ﷺ said: "The Aimmah [leaders] are from Quraish."

'Ala ad-Din al-Haskafi (died 1088) said about the Major Imamah [leadership], defining it as: "the entitlement of a general disposition of power over all mankind, which is discussed in theological rhetoric, and his (i.e., the leader's) inauguration is the most important of obligations. This is why they (the Sahabah) put it forward even before burying the Miracle Worker [the Prophet ﷺ]. The conditions of his existence are that he be a Muslim, a freeman, a male, of sound mind, mature, capable, and Qurashi [i.e., of Quraish], not that he must be Hashimi nor 'Alawi [i.e., related to 'Ali ibn Abi Talib] nor Ma'sum [infallible]."

At-Turi (died 1138) said: “The condition is that the Khalifah be Qurashi, not that he be Hashimi.”

Ibn ‘Abidin (died 1252) commented on al-Haskafi, saying: “His saying (Qurashi) is due to his ﷺ saying: “The Aimmah [leaders] are from Quraish,” and the Ansar surrendered the Khilafah to Quraish because of this Hadith. This thus refutes the opinion of the Dirariyah [i.e., from Dirar ibn ‘Amr the Mu’tazili] that “the Imamah [leadership] is valid for other than Quraish” and of the Ka’biyah [i.e., from ‘Abd Allah ibn Ahmad al-Ka’bi the Mu’tazili] that “It is merely better that he be Qurashi (but not binding).”

Part VI

On the opinion of the Malikis

Al-Mawwaq (died 897) said: “The conditions of the Imamah [leadership] are three: (1) that the Imam [leader] embodies the conditions of giving Fatwa [legal verdict], (2) that he be Qurashi in lineage, and (3) that he be a person of chivalry and competence in solving problems and important issues that might befall the nation. This is the ‘Aqidah [creed, belief] of Ahl as-Sunnah wal-Jama’ah. The Khalaf [successors] took it from the Salaf [predecessors].”

An-Nafarawi (died 1126) said: “It is not obligatory to obey the Imam [leader] except with the following conditions: (1) Islam, (2) Taklif [being appointed, assigned to the task], (3) Masculinity, (4) Freedom, (5) Justice, (6) Knowledge, (7) Sufficiency, (8) being from Quraish, (9) Being singular (i.e., there can’t be two Imams).”

Ad-Dardir (died 1201) said, describing the Khalifah: “that he is Qurashi, so the Khilafah of other than Quraish is not valid, because the Prophet ﷺ made the Khilafah in Quraish. As for Quraish, it is said: He is Fihri ibn Malik ibn an-Nadr, though most people say (Quraish) is an-Nadr himself. It is not a condition that (the Khalifah) be ‘Abbasi nor ‘Alawi, due to the Ijma’ [complete agreement] of the Sahabah on the Khilafah of as-Siddiq [i.e., Abu Bakr] who was Taimi, then ‘Umar who was ‘Adawi, then ‘Uthman who was Umayy. then ‘Ali who was Hashimi, and all of them are from Quraish. Then the Khilafah settled with Bani Umayyah along with its tribulations, then with Banil-‘Abbas.”

Ad-Dasuqi (died 1230) said about the saying of ad-Dardir: “As for Quraish”: “the one to whose lineage the Khalifah must return is Fihri, who was nicknamed Quraish.”

As-Sawi (died 1241) said about the saying of ad-Dardir: “made the Khilafah in Quraish”: “i.e., due to his ﷺ commanding that in the bulk of many authentic Mutawatir [repeated over and over with different chains of transmission] Hadiths.”

Part VII

On the opinion of the Shafi'is

Al-Mawardi (died 450) said, regarding the conditions of the Khilafah: "The seventh condition: lineage, which is that he is from Quraish, due to the texts in that regard as well as the establishment of Ijma' [complete agreement] on that, and no consideration should be given to Dirar when he deviated and claimed it is valid for all people."

Abul-Muzaffir as-Sam'ani (died 489) said, regarding Ijma': "The first kind is when Ijma' [complete agreement] occurs after some preceding disagreement in a single time period, like the disagreement of the Sahabah then their agreement after that disagreement, so that Ijma' is then established among them and whatever occurred of disagreement before that became invalid, since one must act upon what was settled and they settled on the Ijma' and the disagreement ceased. What is found of this among the Sahabah is their disagreement when the Ansar said: "Let there be an Amir [commander] from us and an Amir from you," then Abu Bakr Radiyallahu 'Anhu debated them and informed them that the Khilafah is not valid except from the tribe of Quraish, so they returned to that opinion and the disagreement ceased."

An-Nawawi (died 676) said, regarding the conditions of Imamah [leadership]: "They are: that he is appointed, a Muslim, just, free, male, knowledgeable, a Mujtahid [able to derive rulings directly from the religious texts], brave, of his own opinion and sufficiency, able to hear, able to see, able to speak, and Qurashi [i.e., of Quraish]."

Zakariya al-Ansari (died 926) said: "The condition(s) of the Imam [leader] is his being fit for making decisions, being Qurashi [i.e., of Quraish], and being brave."

Abu Shuja' (died 977) said: "So the condition(s) of an Imam [leader] is his being fit for making decisions and being Qurashi [i.e., of Quraish], due to the report: "The Aimmah [leaders] are from Quraish.""

Part VIII

On the opinion of the Hanbalis

Ahmad (died 241) said: "There is not to be, in other than Quraish, a Khalifah."

Ibn Hamdan (died 695) said: "The greatest Imamah [leadership] is not valid for anyone except someone who is Muslim, free, male, appointed, just, Mujtahid [able to derive rulings directly from the religious texts], brave, obeyed, of his own opinion, able to hear, able to see, able to speak, Qurashi [i.e., of Quraish]."

Ibn Taimiyah (died 728) said: "There is no doubt that there is a legal ruling established specific for

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Quraish, which is the Imamah being from them and no other,” and he said: “As for the Khilafah being in Quraish, then this is part of His law and His religion. The texts on this are well-known, transmitted, preserved and mentioned by the Sahabah. That does not entail that the Khilafah is in a specific clan of Quraish, just as it is not valid in anyone other than Quraish, and none of the Sahabah ever reported such a thing.”

Al-Maradawi (died 885) said: “He is considered to be Qurashi [i.e., of Quraish], free, male, just, knowledgeable, and self-sufficient, from the beginning (of his appointment) and continuously

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